Deus

PETITION

To the Lord General

CROMWELL,

WITH,

His Protestation, and Engagement.

ALSO,

His Description of the House of God, and Original Priesthood.

Whereunto is annexed,

The Ministerial Duty; And the Personal Reign of the Saints.

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JUNE 1, 1918

To the Right Honourable, OLIVER Lord CROMWEL.

The humble Petition and supplication of me poor Denus.

THese are to certifie your Highneſſe, hoping that with all moderation you will be pleaſed to condeſcend ſo low as to behold and peruſe my meſſage from God. It is not an Army or an arm of fleſh, but the power of God that deandeth you; he is the Lord to whom all the powers of the earth ſhall ſtoop, and throw down their Crowns and all their outward honour. For at his appearing man ought not to aſcribe or Image out to himſelf the name (*Lord*) or in any graven ſubſtance; for now he reigneth King upon his Throne ſince the 13 & 14 dayes of April laſt paſt, iſſuing 1650. being *Eaſter* day, and the day before, called the Jewes Saturday: and I *Denus* appeared to make known the day of the Lord and his year excepted: and this viſible Power did firſt Orientlie appear in the City of *London*, by four proclamations being placed in the four Corners of the old *Exchange*, which ſignifieth a great change of States, of Lawes, of Governments, of Religions, of Merchandize, of Prieſts, of Opinions, and a change of every Condition. Sir, it is in your power to do good, Oh that you would ſee the end of your Work, and higheſt enjoyments; there be many refreſhments which be Enſigns of Gods Love, but none ſo precious as this, which is to live in God. I hope you ſtrive not for honour, nor yet for any outward preheminence, but onely for the glory of Chriſt, and primitive purity; if you have any by-end below him, it will not proſper: for that which is of God will ſtand, when all other things will decay. I hope your End is to reduce and to bring all things unto their former Original, to heal and reſtore the breaches, then you ſhall be called the Reſtorer of places to

dwell in. Now this your preheminence is to the Work of God, and consider it, I pray you; It is a curſed thing to do Gods work ſlightly; and an honourable thing to appear for Chriſt in caſe of greateſt danger. You have been proſperous, God was and is your defence. Lord ſay ride on and proſper. Your Army is his Battel Ax, and ſhould deſtroy humane powers, fully to maintain Chriſt's power: for other powers I know none that ſhall ſtand before him. Now that you would pleaſe to ſtand up for a free Nation, according to promiſes made to our *Commonalty*, and not onely for reformation, but for reſtoration, the one without the other is not available; therefore that it may pleaſe you to ſee the great Oppreſſions among us which be ſo inhumane and ſavage, that ſo violently they ſpoil and eat out the heart of our Canaan, and deſtroy a good Land. Oh that you would ſtand up to help the poor of this Nation, and where you find great Parſonages where the Diviners have and enjoy too much, that ſome of it might be diſtributed in the ſame places. Oh that you would pleaſe to impropriate to them, I mean the helpleſſe and diſtreſſed of our Nation, and that you would take in conſideration to do good with all impropriations, and deal with the Butcher Townes according to their deſerts: but queſtionleſſe they will ſay, we or our fathers have bought them with our money. It may be ſo, but whence did Tythes ariſe? Though *Aaron* the Prieſt paid Tythes of all to *Melchizedeck*, meaning his whole Subſtance was liable to Chriſt, having neither end nor beginning. Or can you ſhew the lawful buying of tythes? if the Miniſter poſſeſſeth them not, why ſhould great men hold them? for ought we know they are proper to the poor of ſuch places, and for Gods houſe. The holy Scriptures adde to this purpoſe by an alluſion to the Church, as he ſaith elſewhere; *That ye do to any of thoſe little ones, ye do it to me*: and theſe things keeping away, are but Robbing his houſe of common Rites. I pray you what tythes were given in the Apoſtles time? thoſe Miniſters could not be ſo proud, nor their wives neither: Or what impropriations or Church-Robbers without *Judas* was one? Or which were the beſt of them that ſold the Church Rites, or them that bought them? They may both run in one chanel, for they neither bought nor ſold their own; nor can they lawfully hold the tythes from the poor and

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houſe of God; for God may well ſay, *Why do ye rob me in Tythes and offerings? You ſhall not keep my Feaſt of Tabernacles, nor come into my reſt, or inward Courts.* There be many other diſhonourable over-ruling evills in our Nation, which you may pleaſe to vindicate to the Parliament, that there might be a redreſſement, by a reſtoring power which may be very comfortable to our ſtate; and in ſo doing, God may be fully ſeen in your work, and will anſwer your deſires. It were good if the poor of every Pariſh could have what helps might be within their own Liberties, as Commons and ancient enjoyments. Our Parliament might ſee this, God ſeeth it and ſaith their Captivity ſhall return, It is onely meant the captivity of the poor; for the rich be not in that Snare, but in a more deep and dangerous condition. The poor cry, and are ſent empty away, but the Rich ſhall have many places, and this will be a fire-brand in ſome of their conſciences, when they ſhall remember and ſo be ſhut out from the enjoyment of God, for he can as well give comfort to the poor in their affliction, and give others hell in their great poſſeſſions; for at the end every foundation ſhall ſtand upon their own bottome: I cannot but declare the things of God. Further your poor petitioner intreateth you to take into your conſideration, the abuſes of all Common Deſtroyers of our good Common wealth or well being. It hath formerly been, when a dear year hath come, the poor have paid for it; but now we cannot find it ſo, others will pay for it before them; we have ſo many that do ingroſſe priviledges, and are loth that the ruſt of their money ſhould not be a witneſſe againſt them; therefore they buy whole Lordſhips, though the earth be the Lords and not theirs, yet they can make it their own from men, untill the Lord blow upon it: thus they build Babylon to their hearts deſire, which muſt ſuddenly fall. There be many other great offenders which keep up and impriſon plenty, hoarding up many hundred Quarters of Corne, buying it contrary to the Will of the Lord, and ſo eat out the heart and name of plenty, to ingroſſe as they do. We have ſome Badgerly Woolves that will come between the ſicle and the ſythe, ſaying, I will give thus much, or ſuch a Rate for Corn all the year about: and thus they Witch up the prices of corn. Theſe are abominable branches, and theeves to the Common wealths good. All theſe and ſuch as theſe be, would be branded with the letter G, ſignifying

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ing God hath plagued thee. Now this publick theft is far worse then poor poverteous theft; for poor poverty judgeth the law, and justifieth it self. When the world and all outward means fail, yet God will be seen in equity, and will justifie the poor mans condition in a way of consideration. *Sir*, you and all the Parliament should be the breasts of our Consolation, yet we know not how you will order our Common wealths affaires, which as yet we lye under your veyl and liable to your Disposing, not yet enjoying a free National stability, according to Gods Institution or Creation, but to live in hope and above hope, looking beyond all outward externals, which is nothing in his sight. Now the Over-ruling power and providence of God guide you in those great affaires you take in hand. Yet further to let you understand, we lie yet in Darkness under a sad Dispensation betwixt a King, and an unsetled State full of murmurings, distractions, and declinings from true godliness, working our own ends by personal greatness, not seeing that sweet enjoyment we might have in God, if we did not so highly prize this fading world; but to see nothing honourable, below Christ, but all mens honours shall quake as an Aspen leafe, and none shall hold but that of godliness. Who is afflicted and I not, or who shall declare, but I from the Lord? I fear not to speak the truth in the Lords Design. I can have no rest night nor day untill I see his work accomplished; but there is much covetousness and oppression in our Nation, that as yet we must not say our God is a reconciled God; but his hand is stretched out still, untill he hath bene *Juda* and gathered in *Israel*, and restored *Jerusalem*, and untill then the sword shall drink bloud and shall not cease: is it riches, honour, or greatness ye strive for? O take the best Season and goldenest Opportunity; it is not an outward enjoyment will make you inwardly happy, but in that you tread down all principalities and powers for Christ Jesus his Crown and Dignities; and that is the highest appearance and fullest power, and God will crown the works of all his Saints that stand up for his Kingly Power; and I beseech you to lay down your honour at Christs feet, and then you shall be exalted: *for things in heaven, and things on earth, and things under the earth, must bowe at the Name of Jesus and at his appearance*; for God will bring down the high spirits of *Mount Seir* and *Capernaum*, and the haughtiness of the proud earth

shall

shall come down, and the humble shall be exalted: for the Lord will raise the honour of his Son, that hath been long crucified under the worlds tyranny, so that at his appearing both Lord and King shall refuse their titles of honour. I speak not this to your disgrace, but to *speak the things I have heard and seen*, Act. 4. 20. and I dare not but appear for Christ in the face of fire and faggot, or greatest damp or danger. I am a poor man, I am sure I need not look for honour; neither do I acknowledge any thing honourable below Christ; therefore in truth, Lord, your honour must fall at his appearing. O would to God you would make known that which cannot be hid: for now it is high time to awake, that Sion should put on strength; for now it is come to the birth, and wanteth your help to bring forth. O that you would please to stand up to maintain true Judgment, that Justice may run down our streets; so you shall prosper in blessings, even as a garden refreshed with sweet drops from above; verily ye shall be as the morning Star in brightnesse to passe: the Lord shall blesse your going out and your comig in, he shall be your consolation and great peace, and much happinesse shall attend your gates. The Work in hand is, to raise the Tabernacle of David that is fallen, which is a restoring of many generations. The duty we are Obliged is to build Gods house, and to destroy all other foundations, and to come into one fold, which is Christs sheepfold, called the new Model or Jewestical Fabrick. We are all bound to build up the partition wall, that hath been trod down so long, even the holy City which our Saviour and Lord telleth us shall be trod down untill the fulnesse of the Gentiles come in, *Zach.* 6. 14. & the 3. & 5. he is your King. *Hos.* 2. *I will betroth thee unto me in loving kindnesse and in mercy.* Make the Lord your King, he is your King, which if you do, the high Lord will blesse you in your good name, in your person, and in your estate, and will raise good out of your generations, that you may be called the Repairer of the breach, and restorer of paths to dwell in. He is your King. *Psal.* 21. *thou hast a perfect crown of gold upon his head. Psalm* 22. *For the Kingdome is the Lords, and he is the Governour among the Nations.* Psalm 2. *Yet have I set my King upon my holy hill Sion.* His Kingly power was seen in *Joseph*, Psalm 150. 21, 22. *He made him Ruler over all his substance, to bind his Princes at his pleasure, and to teach his Senatours wisdome: he set Moises his servant, and Aaron*

whom

whom he had choſen, and his wonders was ſeen in the Land of Ham. And the Prophet John ſaith, *he that overcometh ſhall rule the Nations with a rod of iron.* Surely our God ſhall do this and greater things. Another great example under the type of *Joſhuah*, Joſ. 3. *If thou wilt walk in my ways, and if thou wilt keep my charge, then ſhalt thou judge my Houſe, and keep my Court, and I will give thee places with them that ſtand by.* In this we ſee that God is ever ready to crown a good work; alſo, they that be faithful to God, he will be faithful to them.

Further, that your Excellency would be pleaſed to let the priſoners go free, that their cry may not come up to the Lord; by relation ſome of them have died in priſon by ſalvage cruelty: There is no Nation under heaven but do allow their priſoners ſomething, if it be but bread and water, but in truth ſome have not had that allowance, which is not Chriſtian-like, being kept there having no relief nor ſupport. Is God ſeen in it, or ſhall he not controverſe for theſe things? Open your priſon gates for pity, and let offenders be branded as bond-ſervants with a letter, to be known to whom they have offended, and ſo to reſtore as they be able; and and not to keep them in hell upon earth: Alſo it is manifeſted, that ſome poor godly Chriſtians have loſt their lives, denying their deſigne, not having juſtice, which were their arrears, deſiring it for their wives and could not have it, and ſo denied to go forth, which cauſed the loſs of life: And it hath been a woful ſpectacle in the worlds eye, when it hath been apparently known that ſome devouring *Nimrods* have bought out many poor ſouldiers pay, ſome for 4l, 5l, or 6l, in the ſcore, and all for want of juſtice; Their cries will come up to the God of heaven. I beſeech your Excellence promote true juſtice, for Gods cauſe, and fear no human fleſh, and the Lord will be your arm of defence. *Oh Army of the Lord*, Eſay, 1. 26. *I will reſtore thy judgments as at the firſt, and thou ſhalt be called the City of Righteouſneſs, when Sion ſhall be redeemed with juſtice, and when you ſhall redeem the oppreſſed, judge the fatherleſs, and plead for the widow, then the Lord will delight in your works of piety.* Now that it may pleaſe you to take into your conſideration, and to move our Parliament upon the Lords deſigne; that both they and you may be called bleſſed in the act of Reſtoring; *Ezek.* 47. 14. the Lord declareth, ſaying; *Ye ſhall one inherit as well as another*: Meaning the Earth, or the Land which is the Lords. *Verſe* the 22 he ſaith, *Ye ſhall divide the Land by lot, for an inheritance.* And laſtly he ſaith,

What Tribe soever the stranger sojourneth in, there ye shall give him his inheritance: Now the clamation of our poor *Israel* is for want of Commons to plant and build upon; and this being alienated and estranged from them by cursed *Ahabs*, which now do enjoy *Naboths* Vineyard, and spoil our good Commons. The Lord hath sent me to move you upon this object, that they which have possessions should not take away the Commons from the poor Common wealth of *Israel*, but that they which have no inheritance should have their Lots in the Commons, as it is their right by Creation, from God, the Prophets, Esay, Jeremy, and Ezekiel, shall be tilled and become as the garden of *Eden*. Joel 3. 2. *I will plead with them for my people Israel, and for my heritage, which they have cast lots for my land, and parted it among the Nations.* Now if your Excellency please to help the Lord against the mighty, then he saith, *Joel 2. I will restore to you the years that the Locusts have eaten, the Cankerworm, the Caterpiller, and the Palmerworm which I sent amongst you.*

Lastly, That you would please to fall and kneel at the appearing of the Lord, when he shall set up his Ordination or Determinate Power, then all your subordinate powers must fall: then he that is least in the world, shall be greatest in his Kingdome; and he that overcometh shall rule the Nations. Let the high praises of God be in your mouth, and a two edged sword in your hand, to destroy sin, for a spiritual and temporal Justice.

So I rest, your poor petitioner to command,

Denus *to the restored Church in the Isle of* Pathmos.

A Proteſtation and Engagement.

I Am ingaged for the Cauſe, and ſhall lay down my life and deareſt blood, and will do it in caſe of conſcience, for the defence of the everlaſting Goſpel; though humane Lawes do fail, and mens ordinances come to nothing, yet how unchangeable is the Law of God in his ordination? Chriſt at his firſt appearance deſtroyed every mans law and ordinances, and thereupon wounded the Beaſt, ſaying, All power is given me in heaven and in earth, Go teach all Nations; *as if he ſhould ſay, every law, ſtatute, and ordinance of man is at an end, yet many ſtrive for earthly and humane power, and cauſe the ſword to rule by a law, which is not the Law of God, to kill and keep alive, although for common treſpaſſes, making their own wills a law, contrary to the law of Sion; and we hold up the ſword by a law, and a law by the ſword, which is not good;* our Lord ſaith, he that killeth with the ſword, ſhall dye with the ſword. *He in* Geneſis, Whoſoever killeth Cain, his blood ſhall be required ſeven fold: *and Revel.* 11. Whoſoever killeth them ſhall be ſo killed: *it is better for a man to dye an Anatomy, then to be a man-ſlayer, to take away life and free Creation from any of the Creatures of God, and to lord over them by cruelty.* *Our Saviour ſaith,* offences will be, but woe be to them by whom they do come, it were better a milſtone were hanged about his neck and caſt into the Sea, then to offend *in bloud, robbery, or any ſuch thing by legal cruelty, pretending a law above the Goſpel and Records of Chriſt to his Diſciples, which law to maintain, is not ſo ancient as that order of Melchizedeck made to Abraham by a promiſe, though* the law was given by Moſes, yet faith and truth came by Chriſt. *So that under the name of* Melchizedeck, *or under the name of* Chriſt, *he the Lord hath alwayes put an end to mans ordinances according to his Divine Ordination; and I know no law of man that can ſtand before the Law of God in Sion: there is but one Law, and one Law-giver, which gift to us is the free Goſpel,* as James *ſaith,* So ſpeak, and ſo walk,

that

that ye may be judged by the Law of liberty, which is the Word of God; *for an outward record called by* David *his* Statutes Divine, *meaning the Old and New Testament, by way of* [illegible] *every godly Magistrate should lay the Bible book before him, to convince every sinne and errour of the offender, and not to use any other book of mixture compounded together, lest they adde or diminish from Gods Word or Commandment; for then, and at that time, the Bible shall be the chief Statute to maintain Freedome and Justice: it is not your statutes of* Winchester, London, *or* Magna Charta, *so Evangelical or ancient that can stand when the power of Christ appeareth, and shall shine out of the East snto the West, and from the North to the South, so that all the Nations shall see his glorious appearing; which is his testimony of Light to me a sufferer for the Gospel of Christ: and I know not whether by imprisonment or losse of life, the prison is but freedomes purgatory, and it shall at the last conquer hell, and Freedome shall have victory by his statutes Divine: it is for the Law of God that I dye daily, and am much killed in my dear Desires. I stand up for the liberty of the Gospel, and Freedome of the Creation, and to plead for the Kingdome of Christ and the inheritance of the people, which I hope you will not hinder me of: Our Saviour saith,* Matth. 10. Fear them not; *for there is nothing hid that shall not be known, and I cannot but declare the things I have seen. I am not onely ready to suffer your imprisonment, but to suffer death or any torture for the Cause, I mean for the Law and Liberties of the Gospel of the Lord. I am a faithful witnesse of God, I fear not your Famine, Distresse or Death; I am the person to raise* Johns *testimony, he was* Juda, *and I am* Israel.

Denus *the feet of the two Witnesses.*

Septemb. 29 1651.

The Law of Sion.

HEre is an Alligory of two Lawes; the first is the singular and pure Law of God; the other is the unjust lawes of Man. This pure Law of God shall put an end to all the lawes of man upon the seventh Vial; this Law of God gendereth to life and salvation, but the lawes of man do gender to cruelty and corruption; which lawes of man must fall before *Sion*, which are not lawes according to his Word and true equity; all such lawes are but mens ordinances, and shall not stand before the *Law of God*: for there is but one Law, and one Law-giver, which is God that hath given us his Word for a Law to be a restoring right to all: and for want of this true execution of Gods word, it maketh the curse remain upon the Creature to this day, and because of forbidden fruit, which is contrary to his Institution maketh it so; but Gods word should be set in its place, to judge or condemn, to save or justifie, and not mens traditions which are vain: Our Saviour saith, *Man liveth not onely by bread, but by every word that cometh out of Gods mouth*; which is from his ancient Decree to keep all things by his Providence, which is a hidden law, and spiritual and agreeable to the letter of his Word: and I know no other law that man can erect, but to judge all things by the law of Gods Word, and to throw down mens ordinances which be not agreeable to it: for such lawes proceed not out of Sion, neither can our Judges be Judges in *Israel*, except they make Gods word the rule of justice to try causes by: And going contrary to this Rule, it maketh many fleshly Judges and weak Jury-men (O simple ignorance and base folly) to go from the Judge of Heaven and Earth, to serve under these Judges which destroy his Word and Law of justice: for there is no offence committed before God or against man, but may be judged by his word of Truth and pure Gospel under the jurisdiction of Christ and his Church, which may be called *Jure Divino*,

that

that is, under twelve holy persons, or so many Senatours of Gods house, that your law may wholly proceed out of Sion, that Divine Justice may censure all judicature power, and so to tread them under feet with the scarlet whore which have taken away many mens lives contrary to Gods word and holy Scripture: it hath been a poor businesse carried on so long, that wicked Judges should sit to give sentence, and some wicked fore-men among the rest should give up their verdict contrary to the *Law of Sion*, having judged for reward, and some for want of seeing the pure Will of God, and declaration of his word: his word ought to judge and govern, and shall throw down all oppressing, that his people may have rest from all their enemies: these Judges have been in such esteem before men, and yet ignorant of Divine justice which he hath set before them in his Word. I desire you all to know both Judge and Justice; if you adde or diminish from Gods VVord, it will prove unjustice, and therein ye fall severity, and hinder the free passage of the Gospel, changing it into your own ordinances, using the Gospel to your own turns, which is a cursed thing to do; your lawes are of *Euphrates*, which shall perish in *Armagiddon*, and fall by destruction: ye *Judges*, *Lawyers*, *Priests*, and *Jesuites*, your ordinances shall burn with *Babylon*, and your seven streams of power are struck by the seventh Vial of Gods wrath, & his Law must go out of Sion, which shall cast out all your lawes, that justice may run down our streets. What makes so much bauling in our Churches? To answer, it is because they go on hood-winked, compounding the lawes of men amongst the ordinances of God, which be far distant the one from the other: and for want of the true executing of this word of God, all your Churches are in a combustion, as Bees up in armes one against another for the truth; and untill we make Gods word the Rule and Law of our civil affaires, to bring our selves under the Captivity of Christ, and untill then, the curse shall remain, I properly mean the cursed lawes of man, which have bought and sold the lives of some men contrary to the Word of God, and *Law of Sion*: this curse, or cursed ordinance of man, God will suddenly burn up and abolish by the brightnesse of his appearing: and *David* saith, *Blessed are they that keep his testimonies; thy word have I hid in my heart, that I might not sin against thee: I will not forget thy word: Princes did sit and speak against me, but I did medi-*

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tate in thy ſtatutes divine: *Thy Law is my counſel day and night; I have more underſtanding then all my Teachers; I underſtand more then the Ancient, becauſe I keep thy Laws. I have refrained my feet from every evill way, becauſe of thy word, How ſweet are thy words unto my taſte? Thy word is a light to my feet, quicken me according to thy word: mine eyes prevent the night watch. I beheld the tranſgreſſours and was grieved, becauſe they kept not thy word: Tears run down mine eyes, becauſe they keep not thy word.* Now if our Lawyers would truly ſee this Law of God, they durſt not do as they do; and if our Judges would prove cauſes by this word of God, then might we call them the *Judges in Iſrael*; but it is not ſo, for they prove their own teſtimonies, and act ſin by a law: but look into this 119. *Pſalm*, and ye ſhall find it pithy to this purpoſe, he calleth it *thy Statutes divine*, which if our Magiſtrates did but ſavingly look in this glaſſe of Gods law, they might well throw away their books, which be but the ſtep-mother to this *Law of Sion*, called mens ordinances, which have thus traded in power over Gods word and true Goſpel, untill the year of our Lord, 1650. which was then ſhaken, though not utterly ſain, yet it ſhall loſe its ſhining light of orientcy, and the Lawyers and Judges ſhall never gain credit nor comfort, until they do erect the true word of God far above the ſtatutes of *Winchester*, 2 *Chron.* 19. there ye may find at large, that *Jehoſaphat* made of the Levites, and of the Prieſts, and of the chiefeſt of the Fathers of *Iſrael* for the judgment of the Lord, and for all Controverſies. And in that ye may find he did not ſet the ungodly to judge, nor bloudy men that ſhould judge according to their own wills, but ſuch as were choſen men of the Lord that ſhould make his holy word the rule of juſtice to end all differences: Now good *Jehoſaphat* gave the Judges a charge, ſaying, *Take heed what ye do, ye judge not for man, but for the Lord who is with you in the judgment: take heed and do it, for there is no iniquity with our God, nor reſpect of perſons, nor taking of gifts:* and he charged them, ſaying, *Thus ſhall ye do in the fear of the Lord faithfully and with a perfect heart, and what cauſe ſoever ſhall come to you betwixt blood and blood, betwixt law and commandment, ſtatute and judgement, let them not treſpaſſe againſt the Lord.* Look upon this all ye that have contrary to this holy Law, which is the written word of God, given ſo long ſince to judge the earth: this word of Sion ſhall throw down all your witchcrafts of *Jeſabel*, and your night-

Spels

Spels of subtilty; for ye have not judged according to the holy word of God. Some may say, Woe to you Judges, Lawyers, and Juries, for destroying the declaration and truth of Gods word, changing it into your own forms, and not proving all Causes by Scripture, all your legal rudiments must fall at the appearing of Sions glory, and shall cause all your Rivers in *Egypt* to dry up; for his word and the Saints must judge the earth; and your unstable justice shall fall and come to nothing, when the word of God shall be every mans true testimony to restore and to redresse, to bring again, and to reduce, to settle all things to their ancient Oiginal, which have been so long traduced from their place.

And without all question, the godly of the people shall govern, meaning, the remnant of the Tribes but of Sion; *For I will cleanse your bloud, I am the Lord that shall rore from thence, and utter my voice, and the earth shall shake; but I will be the hope and heritage of* Jacob: He will be jealous for his land, and have pity by his redeemed, that they may have justice from God out of Sion: And I cannot see how any other law can be warrantable, but onely this word of God; and to deny all mens mixture, which are but ordinances of men and legal. 1 *Cor.* 6. 1. *Dare any of you having a matter against another, go to law before the unjust, and not before the Saints*; As if he should say, *will you bring your selves within the danger of the cursed laws of the Gentiles*: And in Verse 2. he saith; *Know you not the saints shall judge the world, and we shall judge Angels, much more the things that pertain to this life.* Joel 3. 2. the Lord saith, *He will plead with all nations for the heritage of his people*; saying, *behold, I will raise them out of the place where ye have sold them*: And elsewhere he saith, *I will restore unto you the years the Locusts have eaten, the Canker-worm, the Caterpiller, and Palmer-worm, which I have sent among you*. As if hee should say, I will take away all the devourers that have led you captive; which have seduced the simple, carying on causes in Latin and in an unknown tongue. This is not that law which the Apostle *James* declareth in his second Chapter, saying, *so walk and so speak, as you may be judged by the law of liberty* (which is Sion) *to try all your actions by, and so to be justified by Gospel truths, which is contrary to the laws of men.* And wicked men ought not to bear sway, for God will have a community, to communicate justice to all, according as truth shall guide them to this law of liberty, and Gospel

freedom;

freedom; and not by mens ordinances, that muſt fall; *For mercy ſhall rejoyce over judgement, and ſhall glory over all oppreſſion.*

We cannot finde by either law or Goſpel, that men ſhould die by any outward act of theft; but the ancient records of God manifeſt only reſtitution, and if the perſon be not able to reſtore, then be a ſervant or ſlave to the perſon whom hee hath offended: The Lord ſaith, *He that killeth with the ſword, ſhall die by the ſword:* ſhewing, that by murther, bloud ſhall touch bloud; it were good if legal cruelty were reſtrained, as yet it hath not, but in ſhort time provided by our God, we ſhall have truth eſtabliſhed in our borders, with mercy and juſtice to remain in our ſtreets; it hath been a long time mixed with Wormwood, by rigorous and cruel laws being enacted, that any malitious man that would ſwear againſt another man, whether it were right or wrong, as many times by way of ſuppoſition, not conſidering the danger of an oath, or whether it be right or wrong, the Oath being paſſed, the Jurie preſently findeth it, the plaintiffe having no way to prove the wrong done, but his own Oath, by an inditement under the King to prove the theft, making the King his grand witneſs; which hath been an intollerable mark of the beaſt, and all ye Jury-men may be aſhamed, and cover your mouths for all the bloudy Verdicts you have given up, look to it, for God will call you to an accompt for all your works, in that you have ſet the King to prove mens actions, which hath been a lying teſtimony, when the King hath been far diſtant from the Bench; ye corrupt Judges and ſimple Jury-men, it hath evidently appeared by ſome that hath been wrongfully and haſtily put to death, a miſerable ſpectacle before your eys, and this is a ſin that will lye heavie upon Judge and Jury-men, when ye ſhall take the King for a witneſs, as if he were preſent to prove the felony; this is a high principle for a knave to work his will, to prove the felony done to the Plaintiff; but draw the Curtain there, the King hath ſomething elſe to do, then to come and prove your unjuſt act: A miſerable heatheniſh law, and Turkiſh, the Turk can but demand a mans life, and what is it elſe to do in this? We ſee plainly the King may be enriched by ſuch a law, as for bringing in either to himſelf or ſome other Lord of a Mannor, felons goods, which freedom they have purchaſed from him that is gone: And this law cannot be ſatisfied

with

with mans life, but wife and children muſt be utterly undone, and all taken from them by the lord of felons goods. O down with this Babylon, I wonder the world doth not violently pull her down, for they cannot be contented to take the things that were ſtoln, which is all they can have, but they will have all, then all ſhall be mine; ſo that the thing is, although he never ſtole before, and the fact be of ſmall value, yet he muſt loſe his ſweet life, and die as a dog; which is a baſe, inhumane, and ſalvage cruelty, Turkiſh and not Chriſtian-like, the juſt God and Lord Jehovah, will ſurely confound ſuch doings. Some have been by relation, prepared for the ladder, and yet by accident the right theef hath been taken, and for the ſame fact hath ſuffered death; a heavie thing it is unto that Jurie, that ſhall cenſure a man to death by an indictment under his own pretence, by an indictment in the Kings name; yet we do not juſtifie theft, but that it ſhould be lawfully proved as all other treſpaſſes be; under two witneſſes every truth ſhall be eſtabliſhed: for one witneſſe which is the plaintiffe, may ſpeak out of envy, being his own cauſe he can be no witneſſe for himſelf; which ſheweth your lawes are unjuſt, and ſhall not ſtand, and your Judges and Lawyers may reſtore: there be three ſorts of theft; one is an incorrigible wicked theef, that will do it come life come death, many times out of envy to his brother or his neighbour, this is a thief with a witneſſe: the ſecond, is a covetous theef which ſtealeth to enrich himſelf, theſe are both of an high nature. The third, is a thief of neceſſity, being miſerable poor and wanting; it is a ſaying amongſt us, that hunger breaks the ſtone walls: we ſee poverty cauſeth extremity, and extremity cauſeth neceſſity, and neceſſity hath no law, in caſe of conſcience: yet we cannot juſtifie the ſin of theſe, and putting all into Gods hand is to ſay, *The Earth is the Lords, and the fulneſſe thereof.* What art thou O man, to controverce with God? are thy goods thine own, or the Lords? they were his before they were thine, and thou canſt not deny it; for all bleſſings proceed from God, and they are and were from him before they were thine; and if thou beeſt not a godly perſon, thou enjoyeſt that which is not thine own, and then thou art but a uſurper, and worſe in Gods account then the poor theef that ſtole for need: then let us put this in as a caveat, and let us conſider it is enough to ſuffer need and want, and

not to suffer death too. There be many other things which trouble Power and State, which to relate I cannot have time now; winding up with our Saviour and his disciples, in case of necessity they plucked the eares of Corn, and being reproved by the Pharisees, Christ said, *Remember David when he an hungred how he was took of the shew-bread and did eat.*

The House of God, and Original Priesthood.

THe reason of my writing, is for an establishment of Gods House upon the old foundation, by a pattern from our Father *Abraham*, and by an offering to Christ so long before his appearing in the flesh. This Original act was for Gods house dues, saying, *Thou shalt bring the first fruits of all thy land into the house of the Lord thy God.* Which had an allusion to the tythes or tenths of their substance, which was a gift to the Altar of God, for the poor in his house. And I cannot find but such Ministers as take away Church Rights be guilty of the sin of Sacriledge, in robbing Gods House. Blessed *Abraham* in the 14 of *Genesis*, paid tythe of all to the Lord under the name of *Melchizedeck*: but now our Ministers have eat up that ordinance, and taken those benefits to themselves, blinding the people; and to that the Lord complaineth, *Malachi* the 3. saying, *Ye have robbed me, in tythes and offerings, bring the Tythes into my storehouse.* In the Apostles time they did not onely keep up Gods house, but they sold their possessions and brought it to all the Apostles feet: yet now if Gods house were restored, it might be good to the Common wealth of Israel. The Lord saith, *Hagg.* 1. 4. *Ye go to your seiled houses, but my house lyeth desolate*: and ye Ministers know this, if ye bring not Tythes into Gods house: as *Abraham* did, so must ye do, if ye do not, then God shall destroy your Temples built with stone. Now these priviledges of Gods house are very ancient, though forgotten, yet in the more later times of

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the Gospel, the people did minister to the Lord of their substance, as you may find in *Luke* 8. by *Joanna* and *Susanna*, and all the Apostles did minister unto him out of their treasury; which sheweth God had a house, whatever our Ministers have done with it; and truly if women could do their duty to Gods house, it is a shame for men and Ministers to *Omit* their service to his house; *custome to whom custome belongeth*: *Let us pay our vowes to the Lords house in all the peoples sight; for now he will sit to purifie the sons of* Levi, *and will purge* Jerusalem *from her blood, and will come near you in Judgment*, Malachi 3.9. And my brethren take heed, God is angry with you, in that you have destroyed the offering of his Temple. I do not mean an offering of Bullocks and Goats, nor any such thing moral or Mosaical, but to do all to the ancient Order of *Melchizedeck*, which is Christ the Mediatour of a new Covenant by his eternal Priesthood, which was and is a more higher Priesthood then yours. *Abraham* payed Tythes of all to Christ long before any Law was, and it is an Order upon record to Gods house that cannot be denyed, and it shall destroy all carnal Covenants or mens ordinances which endure but from man to man; but this of our Saviour is and shall be for an endlesse life; ye shall keep the charge of the Sanctuary and of the Altar, that there be no wrath any more upon the house of *Israel*. Now ye Ministers, I am to summon you to perform your great Offering which you cannot deny. *Numb.* 18. 28. *Ye shall offer up unto the Lord your Heave-offering of Tythes which ye receive of the people*. Now as *Aaron* offered up to the *Levites*, so must ye to Gods House, to settle them in their ancient place, and so bring again the Captivity of that Ordinance; so that all *Priests*, *Levites*, and *Ministers*, must all consecrate the gifts of Tythes unto the Lord and his House: And ye Ministers for changing these Ordinances, ye be included under the seventh Vial of Gods wrath poured out upon the beast, *Revel.* 16. 17. declareth a voyce out of the Temple of God, saying, *It is done*. Now in the mystery of the Vials pouring forth, the Decree of God was finished, though all things not yet effected which time were to bring forth, and now is revealed upon the beast, which is the great plague of the world that we lye under, which is seven Ordinances or Vials of his wrath; whereof this curse hath been poured out upon all, and not onely a curse, but a curse under these seven Ordinances, which Jew and

Gentile hath not as yet made up these seven breaches of unity, which is a full standing up for Gospel Truths, which being thus omitted by Minister and people, causeth him to complain, saying, *What are those wounds in thine hand? then he said unto me, They were those wherewith I was wounded in the house of my friend:* So that it grieved God to see prophaneness both in priest and people, saying, *I took my staffe beauty and cut it in sunder, that I might break my Covenant made with Jacob.* Now when the Lord shall cut asunder the other staffe bonds which is now among us, then all your prison gates shall be open, and there shall be a standing up for the eternal *Priesthood* in every Nation. *Zach.* 11. 3. there is an howling of the shepherds, for their glory is spoyled: verse the 15. he saith, *Take to thy self the instruments of a foolish shepherd:* Shewing some poor despised Messenger that God shall send to lay the Ministers under wrath by the seventh Vial.

Now a pouring forth, further he saith in the same Chapter, *Woe to the idle shepherds that leave their flock, his arm shall be clean dryed up, and his right eye darkened upon the sounding the alarm in Sion*; which is the pouring out of the last Vial, which produceth Judgement and Justice in the Earth; and by a standing up for it when all the Earth shall be awaked to maintain the Creation of Gods inheritance or institution: These seven Vials make out one fulnesse, that is, all the fulnesse of Gods time, and to that end they be called *Vials*; six of them are poured out already, the seventh is now in power, pouring forth: which is Kingdome power and glory, for an infallible testimony of his bright appearing, which is called the seventh and last Vial, which shall violate and burn up every *All* under it, called six *Alls* or Vial Ordinances, that shall be purged by it. This is King over all the other six Ordinances, whereon all things must be proved upon the Center, called the Everlasting Word, saying, *All power is given me, in heaven and in earth.* Thus all Powers dye, and live in him, by one Power, which is true Gospel; for he is the Fountain of every Original, and at his appearance every Religion shall be purged, and all conditions changed, and shall darken all things at his bright appearing, and under this everlasting Gospel or seventh Vial, many shall be slain and fall under Gods hand; for it shall try the Consciences of men, and it shall judge all the Ordinances. Who can but fear thee, O

Lord,

Lord, *Revel.* 15. for thy Judgments are made manifest, and the light is discovered that hath layn hid so long, and God is taking off the vail, and covering spread over all flesh, and Judgment must first begin at his own house, and every petty priesthood must fall; for behold the constellations shall fail, the Sun and the Moon, and Ministers may fail, but his eternal Priesthood shall stand for ever: the Stars or Lights shall fall before him, which is true Gospel; and I know no other Gospel, but that of Christ and his Apostles which is not fully preached forth, nor actually performed: but the Lord will now make all things new, a new heaven, a new earth, a new Covenant, and a new Gospel, and old things must become new; and though they have layn in darkness under six or seven Dispensations of time to make out the end of their darkness, yet now the pure Light will spring that shall abolish all under it: and his pure Ordinance is now in pouring forth, which is his Sabbaths Vial, it shall judge all her abominations, and all her oppressions, and shall make out all the Gospel Promises and priviledges, by every outward and inward performance. For it is not your peeced out charity, or any meritorious work of your hand that God looketh for. Thou must bring thine offering into Gods house; for those that be destitute of comfort must have and receive of the gift from the Altar, and not from any mans personal gift: neither can it be so proper as from God and his Church, as given from a Fountain, and from his house must relief come, which is from the Altar of God, so the left hand shall not know what the right hand doth; for it shall arise from the Tythes or Tenth part of the substance under Gods hand; as if we should all say, we give thee this from the overplus, which is a feeding together in one propriety of an enjoyment under God; so that every mans Tythes being consecrated to Gods house, should make up every breach, that Charity may have its perfect work to fulfill the Law of Liberty, which is a Gospel freedome from the first *Melchizedeck*, which may be called an endlesse freedome for the creatures of God to enjoy, and so to make his house a Common Treasury to the people, and not to command Tythes as Dues to the Minister; neither can ye lawfully demand it, either by Law or Gospel, if ye can, then disprove this which is written. What if the Minister shall receive Tythes, yet he is to bring it into Gods house for an offering, and not to enrich himself,

himſelf, but to be contented with the meaneſt condition, to be humble to God, and lowly to man, and in ſo doing he ſhall not defile the offering of Gods Temple, nor make his Ordinance a prophane thing which our Miniſters have formerly done. Prieſt I am your Inheritance, ſaith the Lord; and no other inheritance can you have of God: for the overplus of his houſe is for you to eat and to drink with the ſtranger, the fatherleſſe, and the widow. What if thy Tythes be charged into Gods Houſe, it is the ſeventh part of thy gift that God looks for, which ſhall make up his ſeventh *Jubilee*, or ſeventh Vial, called his reſt, which is a fulfilling all his Commands, Ye ſhall keep my Sabbath Ordinances, and not break my reſt: In a word, the Prieſts of God muſt be free from all outward inheritance, and in caſe of want, they may lawfully eat and drink with ſuch as be receivers at the Altar of God. *Prieſt I am your Inheritance*, Deutr. 14.29. declareth of their not having any inheritance: and becauſe of the uncertainty of their condition, therefore they ſhall eat and drink with the fatherleſſe: this alarm in *Sion* cometh home to our *Miniſters*, *Prieſts*, and *Levites*. Under the Law it was to them but a time, but to our Teachers for a ſhorter time: And if the *Prieſthood* failed under the time of the Law, how much more ſhall it do under the Goſpel? By this high *Prieſt*, and his eternal *Prieſthood*, and upon the third appearance, your preaching ſhall ceaſe, and that ſhall be, when the two witneſſes ſhall ſtand up to plead for Gods heritage, and the peoples Inheritance; and at their appearing your preaching muſt ceaſe, which is the partiality of one mans tongue: for God will have two faithful Witneſſes to plead in your Churches, that ſhall ſatisfie the Conſciences of the hearers.

Yet farther, Gods Miniſters ought not to ſtain themſelves with worldly cares, having food and rayment wherewith to be contented, which is not ſo low a condirion as our Saviours were, having no where to hide his head. Miniſters, what do you fear? if God hath an Houſe, and in it a Common Treaſury, then fear not but the Church ſhall miniſter to your wants; and be not offended though we move you to the Altar; it is not an Altar ſet up in your Churches to bow unto, but it is to the Altar of God, that ſhall alter your Cuſtomes, and prieſtly powers, *Leviticus* 27.30. *Numb.* 18.28. *Deut.* 14.29. *Exod.* 23. *Deut.* 26. 12, 13. *Deut.* 10. 9. & 18. 1, 2. the

2. the *Priests* and *Levites* shall have no Inheritance with Israel, therefore shall they have no inheritance among their brethren.

Lastly, if Christ Jesus had given his Disciples the benefit of Tythes, then might our Ministers lawfully demand them as their dues; but they nor we cannot find it so: it were denyed under the Law, and we have no Gospel for it; therefore saith the Lord, *Ye rob me in tythes and offerings*, Malachy 3. 8, 9, 10. Ministers, are your Ordinances the same that Christ instituted to his Disciples? otherwise they be but humane or mens Ordinances set up by your father Bishops: You say we walk above Ordinances; it is confessed we walk above your ordinances, in that we walk up to the Ordination of Christ and his Disciples, which you deny to the people, which is the true administration of the everlasting Gospel, which we be all ingaged to plead for, even that truth: and no better foundation can any man lay, then that of our Lord and his Disciples, and so far as ye preach forth that doctrine, so far we will obey you, and no further. Is your Authority and Calling from the Royal Priesthood, or from the Levitical Priesthood? there can but one of them stand, which is the new and living way consecrated to men, *Hebr.* 10. 21. He is our High Priest over the House of God; and he hath laid the foundation. So follow him, according to Gods Order and appointment.

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The Miniſterial Duty.

BRethren beloved in the Lord, I am bold to write unto you, for a more ſtability and amplitude of the *Church*; Hence it is, that God hath oftentimes ſpoken by the mouth of his Prophets, ſaying; *I will put my Law in your hearts, and write it in your inward parts*: So that in thoſe times, and at that day, people ſhall be inherently taught of God, and ſhall be free from mens teaching, and void of preaching. But ſome may ſay, *To what end ſhall this be?* To this objection there be divers anſwers; As for the firſt, *Jeremy* the 32. *I will give them one heart, for the good of them and their children after them*; this promiſe actually is made out to his Elect, in that ſtate of knowing God. Secondly, Every one ſhall live under his own Vine; Meaning Chriſt and his ſpirit, with the life of God dwelling in us, which ſhall be our teacher; *For ye ſhall all know me ſaith the Lord.* That is, under the *New Covenant*, which is his third or fourth diſpenſation. Verily, there were a knowing of God before the Law or Goſpel was taught; For it is ſaid about the 7. of *Geneſis*, that bleſſed *Noah* walked with God; And *Abraham* before the Goſpel, he was taught of God, and lived by faith, and it was accounted to him for righteouſneſs; which paſſed all the outward declarations. Now under the Goſpel here is a knowing of God too, though as yet under a humane power, which may then be taken away. *Jerem.* 31. *verſ.* 34. *They ſhall teach no more e-*

very

very man his neighbour or his brother, saying know the Lord; for they shall all know me, from the least to the greatest of them. And at that time there shall be a far higher and clear seeing and beholding of God, when Freedome hath taken off the curse, and Justice hath destroyed all oppression, then preaching may cease, for your children shall be as aforetime, and your off-springs shall be prosperous: and so it was before, and so it shall be after this Ministry may cease. Our Saviour by his Disciples settled the Church, and laid the foundation, which is called *the living Stone*, which were the Gospel setled about 1600 yeares agone, which were a sufficient foundation; and our preaching hath been little lesse then 100 yeares or thereupon, which is contrary to the Gospel which they held forth; for Christ and his Apostles held forth the outward with the inward, saying, *If ye will be my Disciples, ye must leave all to follow me.* Ye must not onely follow me in spirituall things, but put off your carnal things: this was his Disciples care to the Church, that not any should want, and in case of necessity none should know their own; which if we were so taught of God, it should do so likewise, that is, to do the works of the second Table with the first Table, and that would truly adorn the Church of God: and truly I much marvel how our preachers have fallen from this doctrine? It is a great starving the creatures of God, that some have too much, and some destroyed by wants, and in this our Ministry can shew no true calling, in that the livelihood of the Creation is withheld from them which be Gods creatures, and our Ministers will not lay open the ungodly abuse of them that carry the world on so: for the Ministers of righteousnesse should have an outward calling as well as an inward, and in case they

fail in any of them, they are then but Truth-breakers, and fail in their Meſſage to God, and will not lay open thoſe full Truths; therefore ſaith the Lord, *Ye ſhall be inwardly taught of me, and all know me:* and whoſoever hindereth this work of reſtoration, they be but murtherers of truth and juſtice, whether they be miniſters or men; for behold and ſee what oppreſſion is taken away by your preachings: There were a two-fold curſe under the old Law, which in part is taken away, the inward and ſpiritual curſe is taken off by the ſufferings and power of Chriſt; now this outward curſe ſtill abideth with us, and ſo ſhall do till the horn of oppreſſion be broke, and for that end God plagued the earth after the fall of *Adam*, ſaying, it *ſhould bring forth bryers and thornes*, which are wicked men Rulers, as bryers in the hedge of Gods garden; now I can aſſure you that are the Vine-dreſſers, if you do not cut out all theſe bryers and abominable branches out of his hedge; it will ſhew ye are not faithful to him, nor good Stewards in your places: Now this three or four-fold curſe lying ſo heavy upon man, as firſt a natural curſe, being void of God and all goodneſſe. Secondly, a curſe in lying under a ſad and dark diſpenſation, which is a ſpiritual diſſertion which every one of us lye under, till God comes in to our ſoules: And thirdly, that legall curſe which is the hand-writing of ordinances under a general declaration of Gods Juſtice. Now theſe three Curſes being taken away and conſured by the Lord Chriſt, yet there is one curſe more for us to take off, which is our oppreſſion in the world as man to man, which eateth out all Chriſtian community, and cauſeth men to lead bruiſh lives in reſpect of that life they ſhould continue in under him, which is our life.

Now this outward curſe being ſo inordinate amongſt us, that I think men and miniſters be all inherently accurſed, that they cannot neither will they ſee the evill of an oppreſſing State, which cauſeth all to be out of order: Now God hath taken off three curſes from of man, which we could not have done by our ſelves: the fourth is left to man or mens power, that they ſhould thorowly purge the world of all tranſgreſſion, and of every curſed thing, behold all your affaires are left upon the record of your conſciences, and ſo long as ye keep back the full freedom of Gods bounty, and puniſh your brethren by this oppreſſing ſtate, you lye under a far worſe curſe and judgement then they that ſuffer under your yoke and bondage; for they ſuffer but a little outward want and grief, which is nothing to your eternal ſuffering; ye Miniſters preach on, but what oppreſſion is taken away, or as we may ſay, what wound is cured? Now if Truth were reſtored, and Juſtice, we ſhould then be truly *taught of God*, and preaching might ceaſe. *Jerem.* 32. *verſ.* 40. *I will put my fear in your hearts, that ye ſhall not depart from me:* For it is God alone that keepes us in our Chriſtian way, and ſtayeth us up by his helpful Spirit; for ſaith the Lord, *I will write my Law in your hearts*; ſo that we find Gods Spirit is and ſhall be our onely teacher. It is not your external preaching that ſhall beget ſoules, or actually regenerate; *it is God that worketh the will and the deed:* ye may informe or ſtrengthen the weak, or keep your people under an outward conformity, but not to beget or ſave ſoules, for that is Gods ancient work of old called Election; therefore ye Miniſters ye are called but *Labourers in his vineyard*, to keep things in order. But truly we have many Miniſters in this Kingdome that are more fit to be taught, then to be Teachers: yet ſome of them will ſay, I have begotten

many ſouls; as if an outward act could do it. But I ſay no, for it is the inward working of God that doth it. If God did not work it, our Miniſters might ſtand long enough in their Pulpits, your preaching doth neither hinder nor further ſalvation, it is onely Gods purpoſe, and not your preſervation. *Paul* may plant, but God proſpereth; He is the Foundation of our life, and he will teach us. *Ye ſhall all know me, from the leaſt to the greeateſt*; ſaith the Lord.

Why ſhould ye Divines be ſo high conceited in your ſelves, your way of preaching is not ſo ancient as the Apoſtles was, neither have ye done ſo much good as they did, in that ſhort time they taught the Goſpel; for they taught their hearers to throw up their poſſeſſions, which was true Goſpel, but I ſee no ſuch matter by your new found Doctrine, and your foundation cannot hold, it is ſomething too young: For the Apoſtles foundation was not onely laid 1600 years agone, which is ancient, but Chriſt Jeſus was their Author and finiſher of their Temple, and for that cauſe he ſuffered, which proved it true Goſpel; But what our Miniſters have made on it, I cannot tell, but this I am ſure, they have changed thoſe Ordinances of Chriſt, and thoſe which they have erected, will hardly be proved true Coſpel; they carry it on with a power which ſhall fall with *Babylon*. It is not your Miniſtery which ſhall ſtand, for yee divine for money, and ſome of yee will leave your people for gain: But the Prophet *Eſay* ſaith, *Come buy wine and milk without money*. But many doth now both buy and ſell the word of God; as by Funeral-Sermons, receiving money; Or by a mariage Exhortation: Oh what Task-maſters bee theſe? to ſtand two, three, or four hours in a Pulpit (as ye call it.)

Alas, it is not your way to ſave ſouls, it is proper alone

lone to God; ye may counsell them, or inform your people, which is all you can do. For God saith, *I will write my Law in your inward parts*; And when he hath so done, you can but preach the Letter to the people; But God ministreth the Spiritual guift to the hearer, and infuseth grace in the heart: It is Christs feet that are beautiful and bringeth salvation; all your external preachings without Gods internal work, is nothing. Yet for all this, I have heard some of our Ministers say, *they have begot souls:* which is but a vain pamphlet.

Again, I can give relation of a godly man, that said such a Minister was his adopted father, so that men or Ministers may err in the secret works of Gods election, resting upon vain dictates and self ends, which is a meritorious work to do; for he that ascribeth any power to himself, he taketh away and diminisheth the power of Christ, and without the spirit of God, what can ye do? A Lay man having Gods spirit, may do as much as you can do, setting your trade aside, which is Latin and Logick, learned at Oxford and Cambridg, which edifieth not the soul; you be one against another, which sheweth your Temple is not yet built in its own place. Levi persecuteth with the tongue, and Reuben looketh high, so that as yet Judah can have no entrance: Behold all your Churches must come to a Synod, which is a grand consent to make up one model or holy lump, called one unto the Lord, for God will not behold all your mental knowings, Ye must all know me; He will have but one way, and one Church, which is the ancient foundation; and I know none other. There-

Therefore come and acknowledge *Christ* to be your Master-builder, *Ye shall all know me*; That is, the major or vulgar sort of people shall so know God, that they shall put down your power, I mean your Ministerial priesthood: For *God* his will and power are both one, and he laid them both upon that foundation, which we bee all called to build upon. I am ashamed of your ignorance, both ministers and hearers, if otherwise ye know and do not reform and comeout from the people; your bloud be upon your own heads: For I cannot but speak the things I have heard and seen, desiring the Lord of his goodness to open your eys, that ye may see this main work. Ye shall all know me, that is, to be King, priest, and prophet: As he is King, to govern; and as hee is both priest and prophet, so to be all our teachers. And our Lord saith, *No man can come unto me, except it be given him of the Father*: So it is not your teachings that shall beget souls, for then and at that time, there shall bee one Priest one people, which is a living under their own Vine Christ Jesus. *Isaiah* 55. *He hath given him to be a Leader to them, a witness and a Commander to the pesple*; so that it is Christ Jesus alone that begetteth souls. And at that time he shall be the onely teacher, when your Priests shall move out of their holes. *Micha* 3. and shall not divine any more; when Vision shall cease, and we shall come unto him which is the patifical Vision, which is our beauty in perfection. *When all mens teachings shall fail, then our true Vine shall be the Teacher, when we shall dwell under our own figtree; ye shall no more say, know the Lord, for ye shall all know me.* And to winde up this discourse, our Lord saith, *Joh.* 6. 45. *It is written in the Prophets, that they shall all be taught of God*; So that all of the *New Jerusalem*, shall walk in that Light, above mens teachings.

DENUS *to the restored Church, in the Isle of* Pathmos.

The personal Reign of the Saints.

Revel. 5. 9. *And they sang a new Song, saying; Thou art worthy to open the seals, for thou wast slaine, and hast redeemed us to God by thy bloud, out of every kinred, people, tongue and nation, and hast made us Kings and Priests to God, and we shall reign on the earth.* This promise of God, beareth us up by a living hope, and as Saint *Peter* saith, we look for new heavens, and a new earth, where Righteousnes shall dwell; These words have an inference to a new state of Justice, when none shall reign but his kingdom of Saints, which must execute justice under him by a personal power, in so high an enjoyment of God, that they well be called a new heaven on earth, or an heavenly people that shall reign on earth, so that the world seeing their high and sweet enjoyment, may imitate them, and become a new earth, and so comply and rejoyce together: As Saint *Paul* saith, *Rejoyce ye Gentile with his people*; so that the natural branch may rejoyce with the spiritual kingdom and government, and grist in with them to sing to God, saying; *Thou art worthy O Lord.* This personal reign of the Saints shall be a visible State that the ends of the earth shall have, when the oppressours shall no more pass through their kingdom or City; *Zach.* 9. 8. when they shall have all given into their hands: As you may finde by *Daniel* the 7. *vers.* 27. That the dominion and greatnes of the kingdom, shall be given to the people of the Saints. *Revel.* 20. Saying, *Ye shall be Kings and Priests to God, and shall reign with him.* Which is interpreted by some, that Christ shall reign with his people again in a personal or visible estate, which he hath done already upon his participation; but now we look only to his substantiality, and to bring all into the God-head; which is one substance, almighty, and king of Saints, without person or persons; which is an undivided substance, most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, which is God

without

without end, or dividing into parts any more; For the Lord ſhall raign in Sion, before his ancient glory, and the earth ſhall be ſilenced, when the Saints ſhall growa in that new heaven, and ſhall raign as Kings over the world, in that high calling, and Royal Prieſthood: the Lord will do great things, at that time the Saints ſhall bear the Image of the heavenly, by a ſure walking with God: for he hath made us Kings and Prieſts to him, and we ſhall raign on the earth, when he hath put all rule and Authority under his feet; he ſhall give up the kingdom to his father, and ſhall raign, and ſhall put all powers under him. I do not mean that Chriſt ſhall raign perſonally any more, but as in power in all places, both in Heaven, and Earth: as Father, Son, and Holy Ghoſt joyned all in one power, and the Saints ſhall govern as Deputies under him: for *David* ſhall never want a man, nor the people of God a Prieſt, to offer ſacrifices continually, which is him above: for no fleſh ſhall behold any more, but by his power, and not by his bodily ſhape: the ſoul may behold him when it is out of the body, and for any further beholding of him I know none: for his perſonall raign hath been already, and he hath appeared to his Diſciples, ſaying, go forth and declare as by a perſonall command, So it appeared.

FINIS.

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